

alties to dragon men into following the adopted plan." Mr. Bolce says: "From the college standpoint, there are no God-established covenants. What happens at the primary is of more importance than what took place in Palestine." At Syracuse University, whose Chancellor is a minister, it was stated that "to change from one religion to another is like getting a new hat." Professor Earp, of Syracuse, who is a preacher, says: "It is unscientific and absurd to suppose that God ever turned stone-mason and chiseled commandments on a rock." The writer says of Chicago University, that it "is nominally a religious institution, but if it were dedicated to free thought and agnosticism, it could not be more outspoken in its arraignment of many things in our orthodox theology."

These quotations are selected from a large number having similar import. We have only space to raise the question, What shall be the attitude of the church and of decent society toward such revolutionary, unscholarly and unscientific teaching? There is one answer that forces itself on our acceptance. It is this: The evangelical faith must retain and assert its influence in shaping the education of our youth, for the sake of the home, social purity, stable government, reverence for divine authority, for revealed truth and for the soul's eternal hope.

THE COUNCIL AT JERUSALEM

And its Prohibitions.

In the fifteenth chapter of Acts, around which our Sunday school lessons are now moving, is an account of the Council at Jerusalem which is our divine model for the conduct of Church courts, and after which our Presbyteries, Synods and General Assemblies may well be conformed.

The occasion of the Council was a difference of opinion as to the demands of the Christian Church upon Gentile believers. Must they or must they not be required to conform to the Mosaic ritual?

The decision of the Council was that the Gentile Christians must be required to abstain (1) from meats offered to idols, (2) from blood and from things strangled; and (3) from fornication; "from which if ye keep yourselves, ye shall do well."

In the comments on this lesson in various journals, we see explanations that these things were specially forbidden by the Council because they are morally wrong, or because they are hurtful to health or because they were matters on which the Gentile conscience was weak and uncertain.

It is true enough that they are wrong and hurtful. But is this the reason of the Council? If so, why did not the Council forbid profanity, Sabbath-breaking, anger, lying and stealing? Evidently there must be some reason for omitting these, while specifying those.

The reason would seem to be that the Council was not considering moral law, but ceremonial. Of course all Christians, Gentiles not excepted, obey the ten commandments. The question was whether the Gentiles must observe the ceremonial laws. And these three matters which were specified by the Council are the three salient features of Redemption:

1. Abstain from idolatry. The demand is that we recognize God as the only Redeemer, and abstain from any, the slightest recognition of an idol as our Saviour or divine helper.

2. Abstain from blood and from things strangled. In the ceremonial law given to Adam and to Noah and to Moses, the blood, "which is the life," was the symbol of substitutionary atonement. Life had been forfeited; symbolically, life must be paid. And blood was the symbol of this life. Read, Lev. 17:11, "I will even set my face against that soul that eateth blood . . . for the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls." Treat with reverence the symbol of the atonement which God has provided.

3. Abstain from fornication; from any levity or trifling with the sacred ordinance of marriage. Why? Because God says to his Church, "I have betrothed thee unto me," as his one only betrothed. And in the twentieth of Revelation we read, "The marriage of the Lamb is come, and his wife hath made herself ready." The marriage relation is the symbol of the union between the Church and Christ; let it be treated by the Gentiles also with special care and reverence. The Gentiles had customs with regard to divorce which belittled the marriage relation; let the Gentile Christians remember that marriage was instituted not as an earthly ordinance merely: not prior to the covenant with Adam, but under the covenant: that it is the type of our covenanted union with God, and let the heathen license in this direction be eschewed.

As we review these three prohibitions we see in them three types of the several steps in our salvation. Redemption includes (1) the character of our Redeemer, namely, God only; (2) the method of our redemption, namely, by his blood; and (3) the blessed results of redemption, namely the Church's welcome as bride at the marriage supper of the Lamb. As blood is the symbol of atonement, so the marriage relation is the symbol of the union between Christ and his Church.

T. E. C.

To justify the invitation to adults to the Sunday school, it is specially incumbent upon pastors and superintendents to provide amply and attractively for this class. The "Adult Class" has lately taken the place of the old-fashioned Bible class. It is usually "organized" as a separate department of the school, and is in some cases conducted more as an "annex" to the school. This puts a thin veil over it and perhaps does a little towards propitiating the favor of those who think themselves too "old" or too "advanced" to be called "Sunday school scholars." This makes but little difference, just so they come. But when they come they must be held by such wise and faithful and studious teachers that when once they have entered they will not wish to stay away. Hence the great need to provide well for the instruction of this department.

Certainly in taking revenge, a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon.—Bacon.